

LOUISVILLE JOURNAL

PRINTED AND PUBLISHED BY PRENTICE, HENDERSON, & OSBORNE, Green street, between Third and Fourth.

FOR CLERK OF COURT OF APPEALS, R. R. BOLLING.

MONDAY JUNE 4 1862.

from the Louisville Demos-
ciple giving various extracts
from the Louisville Courier
and the extracts are damaging
and terrible. They are anath-
ematised.

Great heavens! how any paper that
took the course that the Louisville Courier
took, claim to be a Democratic leader? Wasn't the Courier the lowest-down rad-
ical in the whole country? What lower-
down radicals could there possibly be
than those who were and probably are for
the utter destruction of the Constitution
and the Union?

The Courier has not changed its opin-
ions or feelings, since it was published in
Bowing Green. It is the same rebel
paper now that it was then. It isn't so
outspoken as it was, for it has no General
Buckner to protect it. Still it will be pro-
tected in all it may choose to say by the
whole of the rebel party.

Gen'l Gerrit Smith, the Sage of Peter-
boro, N. H., has come to the surface again
in a letter which he sent to us, in
which he charges that Jefferson Davis and the late civil war in general,
is there an inexcusable medley of independence, courage, generosity, good sense, nonsense, fanaticism,
and whatever else, with these, goes to
make up that old compound known as
Gerrit Smith. He pleads earnestly for
Judge Chase to hold that he has no right
to try Jefferson Davis, that the latter
needs no pardon, but should be as free as
any of the freedom to go where he
pleases. Two points, however, the nation
and was not guilty of any treason and
needs no pardon, and is now in the condition
of a conqueror enemy, with whom the conqueror may deal and should
deal only under the laws of nations, and
not under the Constitution of the United
States; that the conqueror should deal
generously with the conquered, and win
them back by love; that no guarantees for
the future are needed, and that none
should be asked; that the right of Revolu-
tion in Republics should be limited to
burning others' houses, to burn
themselves out, and to be
killed by Yankees or by traitors to them.

Whether the editor of the Courier was
in Columbia at the conflagration we can't
say, but it is evident he wished to see the
Kentucky towns burned after the Confed-
erates were driven out, if language means
anything.

February 4, 1862, it publishes the names
of Union men at Eddyville who voted for
Trumbull, and to hold them up toodium and
persecution by the mob that robbed and
plundered under the pretense of Southern
retaliation?

February 7, 1862, it says:

Kentuckians who have the spirit of
men you will rise up to a man and drive
out the traitors at Frankfort who have
betrayed the State.

A FEW MORE REMARKS TO THE MEMBERS OF
THE LEAGUE WHO ATTENDED THE
MEETING IN WASHINGTON, D. C., MAY 1, 1862.

There may be some who have sold them-
selves to the agents of the Northern usur-
pators and are now traitors. But there
is not a free who prefer the mob adminis-
tration to the Southern, peaceful, inde-
pendent, and happy people? With
courageously the Mobile Republican
and Bowing Green Courier invited still
greater suffering upon the prisoners.

Thus much for to-day. We have more
at another day of the same.

February 7, 1862, it says:

Kentuckians who have the spirit of
men you will rise up to a man and drive
out the traitors at Frankfort who have
betrayed the State.

THE UNITED STATES PRIZE CONCERT,
To have been given at

CROSBY'S OPERA HOUSE,
Monday, May 28th, 1862,
will be postponed until

MONDAY, JULY 10, 1862,
On which occasion

HALF A MILLION DOLLARS IN PRIZES
will be presented to ticket-holders, including

One Hundred Thousand Dollars
IN GREENBACKS.

THE POSTMENING is an unavoi-
able tax on all shippers, clerks and all
other officers to take Kentucky and Ten-
nessee notes and Confederate treasury
notes in payment of State dues." Ap-
proved December 10, 1861.

"An act to amend the charter of the
Louisville and Nashville Railroad Com-
pany."

By this the road was seized or stolen
without compensation.

WATSON, D. C., May 1, 1862.

Received by the Council of the Provi-
cial Government of the State of Ken-
tucky, that some members of Congress be
requested to direct the Congress of the
Confederate States authorizing secondary
evidence to be used as competent proof in
a certain class of cases, in the courts of
the Confederate States.

The effect of that act was to allow the
confiscation or plundering of banks and
other property of the Southern people.

As some may have returned since the
invasion of Kentucky, and in their organiza-
tion, to the government, to be used as
evidence in the trials of the rebels, their
names should be retained.

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As some

Down upon the Mystic Tie.
The Congregational Association of Illinois, at a late meeting, had the subject of secret societies under consideration, and a committee reported the following, Pope's Bull against the secret:

REPORT OF THE COMMITTEE ON RITES, CEREMONIES, AND SECRET SOCIETIES.

The topics committed to us involve the following points:

1. Is there an element of secrecy? Is it an element of an invariable character? Is it, if so, what? and, if not, what are the decisive criteria?

2. Are secret or combinations involving secrecy, those of necessity right or wrong? If not, what are the decisive criteria?

3. Religious rites and worship in societies or associations, open or secret, are any kind allowable? and, if so, what?

4. Some presuming against secrecy arises from the known fact that evils of all kinds resort to secrecy. This is for two reasons: (1) to avoid exposure to tribulation; and (2) to avoid exposure to disgrace. The adulterer seeks secrecy; so do the thief and the counterfeiter; so do the murderer and the assassin.

5. Secrecy, whenever resorted to for evil ends, is wrong. But may it not be resorted to for good ends? and is it not recognizable that the secret of the Word of God? We answer in the affirmative.

There is a certain degree of reserve, or secrecy, that should invest every individual in his secret. But the secret feeling ought not to be promiscuously made known. Where is a degree of secrecy necessary in the order of social institutions, or in the order of government? There is secrecy needed in dealing with faults and sins. Christ adopts this principle. He says, "I tell you, that if I keep my faults, they will expose me. If I repeat, conceal it. There are confidential communications for important ends, or for counsel."

Confidentiality may be used as a defense against enemies, as in the case of the spies of Joshua, or the messengers of David, or when the secret of the Word of God is carried, by God's order. So God hid the good in His secret place and under His wings.

Secrecy is opposed to ostentation and love of human applause, hence arms and prayer are to be in secret. God also resorted to secrecy in an eminent degree. He hid the Ark in the Ark, and the Ark in the Ark. It is His glory to conceal His greatness; in part is this His secret; in part is it to set His power in evidence.

It is a special honor and blessing of the good that He discloses His secrets to them.

Secrecy then, is not of necessity wrong.

Its character depends upon the ends for which it is used, and the circumstances in which it is used. Secrecy is a secret of wisdom, and just and true secrecy of selfish, malevolent and evil deeds.

II. Secret Societies.

Of these there may be two classes.

1. Those that are the proceedings of the society are secret, but the fact of the existence of such a society is concealed.

2. When the existence is avowed, and the signs and proceedings only are secret.

In associations of this kind, the members are the only ones who are to be in secret.

God has given to secret societies the power to effect a current toward other secret organizations not aiming at their ends, or actuated by their spirit of temperance, or local habitation.

An impulse of twenty years ago has been realized, and the *baseless* of thought is to-day an institution of monumental grandeur.

III. The COLLEGE.

Notre Dame du Lac (Our Lady of the Lake) was the name given, and a university was founded to confer degrees in all the learned professions, in the year 1814. The entire grounds include more than 1000 acres of land, and the name of St. Joseph, on the banks of the river, is the only name, and contain within their limits two lakes of crystal water, renewing their springs. The rude buildings and imperfect arrangements of the beginning have made room for spacious edifices for the modern improvements of enlightened thought, such as the introduction of steam and water pipes, gas, closets, &c. The building is 170 feet long, 110 feet wide, 170 feet in height, and is approached by an avenue at least half a mile in length, capacious with the outspreading branches of the trees, and the foliage, and the pines, filled with shrubbery, summer-houses and fountains, which just at this time of year have taken upon them the colors of autumn.

The building is in the shape of the Roman cross, and contains within its limits two

halls, and contain within their limits two